

his bag and returned to Labrang. The master of the well-known bridge-builder, Temna, convinced that his pupil was not of the stuff of which philosophers are made, saddled his horse and went back home. It seems that such instances often occur. 792
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Bit by bit, I pieced together the interesting curriculum of T'u-kuän. At seven years of age he entered the intendancy of Erh-ku-lung; at nine years of age he was sent to Labrang (two weeks riding on horseback) to study with a couple of young Living Buddhas there; at twelve he was back in Erh-ku-lung, at thirteen he went to Peking, and congratulated the Emperor at New Year's; at only sixteen years of age he was back at Erh-ku-lung; at seventeen he returned to Labrang for study; at nineteen he went back to Erh-ku-lung and went on a vacation with his family for four months. 792
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After that he went with an expedition collecting alms among the Ugurs of Kan-chou and Su-chou, and on a second one to Mongolia, which took three and one-half years. His studies lasted over a period of seven or eight years, with intermissions of several years. It is said that the masters of the Living Buddhas never leave their pupils; they accompany them on the journeys and are said to teach philosophy and metaphysics while riding horseback during the whole of the journey. Most of the Living Buddhas and Lamas, however, go through life with only a sketchy background in Lamaist learning. [875]

What about the frame of mind and the religious formation, the interior spiritual life, the meditations and contemplations of Living Buddhas who, from the prime of life, are fed on unwholesome values by a master, swelling their pride, flaunting their superiority above others, and inflating their self-importance? What of the consequences to the minds and hearts of these teenagers of basking continually in the adulation of a group of flattering admirers, who feign to have for them a feeling that is little short of idolatrous, being always wrapped in a shining coat of adoration, wearing a look of portentous solemnity, as if the face wore a mask? Without doubt some of them are carried away with their own play-acting and like to move in this misty land of Utopia. Probably for many of them the scales will, one day or another, weigh down their eyes and bear evidence of their loss of touch with reality. 792
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An old teacher of Living Buddhas once revealed to me that the biggest problem for teachers is to keep young men, for whom studies have not the slightest appeal, occupied all day long. They are bored by their dull and uneventful life and, upon coming of age, strike out for themselves. They have outgrown the time when corporal punishment could be inflicted. They fritter the time away on trifles, on investigating all the vices of life among the servants and former novices of their previous incarnations. They play chess and cards, and, lazing the time away, they prepare their own ruin. A large number of them are buds that will never bloom. 792
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that the family may become rich and be blessed with children. If a beggar happens to go through first, the gate has to be rebuilt. A guest never enters directly the home of a friend, lest he might harm the family. Never prepare a hare or chicken for dinner for a guest, because it would harm him. When two friends, having a long talk at night, see the black top of the lamp wick showing the shape of a flower, they congratulate each other, smiling, for the spirit promises to both a happy event in the family. If a crow caws on the roof, it has to be driven away immediately lest a member of the family die or get sick. A member of the family will certainly die soon if a parson crow (hooded crow) enters the door; a calamity is imminent if a magpie cries in the evening, even if, at night, foxes howl, horses neigh, and dogs bark. If a hen crows trouble will surely start in the family, the harvest will be bad, and maybe the Moslems will rebel.

A bride on her wedding day is not allowed to be put on the horse by a "half man," a widower or bachelor; her makeup is not to be done by a "half woman," a widow or a girl, for fear of becoming soon a "half woman." A person dreaming at night about unlucky events, spits for a long time in order that ominous events will not befall him. Never give things to children which are entire, for example, hold over a bit of the frosting of a cookie. The same rule is observed when something is given to a beggar, for fear the guardian spirit of your wealth, should wreak vengeance and the family be impoverished. When drinking tea or wine, or eating food, always throw a bit of it over your shoulder, or sprinkle a few drops, thereby feeding the hungry souls roaming all over the world, in order not to be harmed by them. Never urinate in a river, or facing the sun or the moon, or at night in front of the manikan. At night never appear completely naked before the manikan, or you will surely be harmed. All the taboos after childbirth and funerals are scrupulously observed.

These few facts give an insight into the mentality of fear prevailing among the Monguors concerning the whole army of malignant spirits which surround them. No wonder that the whole day long they cast horoscopes in order to avoid all possible harm. These few facts will help to understand the world of religion and fear in which the Monguors live and practice their religion.

* The very valuable study of F. Johan Frick and F. Franz Eichinger, *Tiere in Volksleben*, Museum of Oriental Ethnology, *Folklore Studies*, Supplement No. 1. Ethnographische Beiträge aus der Ch'inghai Provinz (China), 125 sq., Charles E. Tuttle Co., Rutland, Vermont, U. S. A. (1925), concerning the region of Huan-Yuan, west of Hsining, inhabited by Tibetans and Chinese, neighbors of the Monguors, provides interesting and minute details related to this special field. Because Tibetans and Chinese are enrolled in the Monguor clans, many of those beliefs and practices are necessarily encountered among the Monguors. The study helps to shed light on the frame of mind and the world of fear in which the Monguors live. Similarly,

with the same foes; and again in 1872, at the time of the revolt of the Mohammedans, when the clan built a floating bridge to pass the Tatung River, for the army had to reach Hsining and was blocked at Lien Ch'eng. 175*

The conclusion seems to be that a sword of Damocles swayed above the clan for as long a time as the seceders were alive and assuming an attitude of menacing hostility every time an opportunity would occur.

CONCLUSION

The study ends with the biographies of the ancestors of the most prominent among the clans, the Lu clan, which shed light on the family life of the t'u-ssu and the process of Sinicization in the center of the family. 175* 622 565

This section of the Biographies shows the mentality of the chiefs of the clans and their entire families. All the chiefs of the Monguor clans at the beginning of the Ming dynasty were uncouth barbarians, admiring the Chinese civilization, feeling themselves humiliated in the presence of the Chinese. Hence the eagerness in the families of the chiefs of all the clans to learn the Chinese language, to adopt Chinese customs, to have in the family members honored with literary degrees, to see their chiefs dignified with Chinese military titles and promotions. The Chinese knew very well these dispositions and fostered them, granting military titles one after another, even bestowing upon some among them, the title of Duke of Hui Ning and Duke of Kao Yang. 156 177

The chiefs of the clans married girls of prominent Chinese officials, and married their girls to important Chinese officials and prominent Chinese families. After a couple of generations the mentality and customs in the family had completely changed. Dinners had become Chinese dinners, clothing Chinese clothing, jewelry Chinese jewelry, furniture Chinese furniture, and the walls were adorned with Chinese inscriptions and paintings. A hall to the ancestors had been built in the mansion of the chief of the clan where sacrifices were offered according to the Chinese pattern, and rich Monguors liked to display luxury in the Chinese fashion. The introduction of Chinese women into the families of the chiefs of the clan had changed entirely the mind of the family and stimulated its Sinicization. But in China the corners are never wholly square. These Sinicized Monguors profess a Confucianism that allows them to practice, even fervently, lamaism and shamanism, that allows them to burn down and rebuild monasteries, to be proprietors of monasteries and to have sons who become lamas and even Living Buddhas. 175* 177 [582]

The family chronicles of the Lu clan are a great help for the comprehension of the social life of the Monguor clans and also of the attitude of the Chinese administration, related to the policy adopted toward the Mongol and Tibetan brigands on the frontiers. 114